

pears to be difficult to walk with God in these easy times when the act implies no impairment of personal safety, or comfort, or fortune, or reputation, but Enoch walked with God when it involved the utmost sacrifices, and therefore required the most splendid courage.

Walking with God is a figurative expression denoting a spiritual communion with the Father in heaven of unusual nearness, sympathy, intensity and perseverance. Very many appear to think that they have discharged all their religious duty when they appear before God occasionally, say once a week, and for the rest of the time walk with themselves, or with the world in the multitude and thro absorption of its interests and pursuits. But this walking with God as Enoch walked implies a constant communion with him, an unvarying consciousness of the divine presence, a daily, hourly, momentary ability to converse with him in prayer, worship, thanksgiving, supplication and praise. It meant an uninterrupted reign of all the spiritual graces, of humility, faith, love, trust, purity, integrity of purpose, and whatever traits go to make a thoroughly good man, delighting himself in the Lord and delighting himself in the abundance of an unspeakable inner peace.

For three hundred years he persevered. It would seem a long time now, and particularly long to the man who is godly after a fashion, from constraint, to whom religion is a burden and a yoke. But it was not long to Enoch for the reason that this communion with God which distinguished him above his fellows was his constant joy. He would have chosen it above all other conditions because he delighted in it. Let a thousand years pass by, and he would still walk with God because he found here the greatest possible satisfaction. It filled the void in his nature. It made life not only tolerable, which it is not to the sinner, but gave it an unspeakable fulness of peace, made it a well spring of joy and power, lifted it above base things, glorified its commonplaces, and opened up in the future a vista of indescribable beatitudes. It made him also a distinguished witness for God in his generation, since there are strong evidences, or at least a very reliable tradition, that he was a prophet. The quotation in Jude, to which we have already referred, sets him in this pre-eminent light. Jude evidently quotes from the book of Enoch, then extant, for a long time afterwards lost, and at last discovered by the traveler Bruce, in three complete manuscripts, in Abyssinia. These MSS were in the Ethiopic version, but have been translated into both English and German, and can doubtless be found in the older libraries. There is a grave question whether it is authentic, or whether it belongs to the psuedepigraphous class of

sacred literature, so much of which first saw the light in rabbinical times. The presumption is against its authenticity, although Jude quotes it as an authentic work.

Enoch's saintly life was a fitting prelude to his glorious translation, and the latter circumstance elevates his name, along with that of the prophet Elijah to an inaccessible distinction in the history of mankind. In Heb. 11:5, Paul makes his translation a triumph of faith, and since faith, particularly concerning a definite blessing must be predicated upon a definite promise we may infer that God set this destiny before him as the reward of constancy in holiness. This striking miracle before the eyes of a materialistic generation was in that age God's testimony to the great fact of immortality, a witness which was also an object lesson of what kind of exit from the world about us to a higher world would have glorified all men had there been no transgression and no blight of sin upon the race. Let us imagine, if we can, a world filled with a righteous race, where instead of ghastly death and dreadful grave there would be, in every community, and from every home, now and then a glorious lifting up of a noble patriarchal form into the heavens to be, not forever separated from earthly friends, but nearer to God. So will it be, in the completed cycles of God's great plan, when we shall be "changed in the twinkling of an eye, and caught up to be forever with the Lord."

FEET WASHING

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(Historical excerpts on "feet-washing" among Christians, from writers who lived during the first three centuries of the present dispensation.)

We make the following quotation from John Chrysostom. This author lived in the fourth century and did most of his writing from 365 to 380 A. D. He addresses a letter to a widow in which he mentioned the death of Emperor Valens as having recently occurred in the battle with the Goths, which occurred at Hadrianople, in A. D., 378. In this letter he mentions the great honor in which widowhood is held by the church, and makes mention of Paul's injunction touching the care of dependent widows in I Tim. 5:10, in the following words, "Let not a widow be enrolled under three score years of age,"—"And even after this great qualification of age he does not permit her to be ranked in this sacred society but mentions some additional requisites well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Heavens: what testing scrutiny: how much virtue does he demand from the widow, and

how precisely does he define it. (Post Ni' Fathers Vol. 9, pp 122.)

This same author wrote a treatise against the Marcionists and Manicheans, in which he beautifully describes Christ's humanity and his singularly perfect methods of teaching, i. e., by example as well as words from which I quote the following. "Christ having come to earth wished to instruct men in all virtue: now the instructor teaches not only by word, but also by deed, for this is the teacher's best method of teaching. A pilot for instance when he makes the apprentice sit by his side shows him how he handles the rudder but he also joins speech to action and does not depend on words alone or example alone. In like manner also an architect when he has placed by his side the man who is intended to learn how a wall is constructed, shows him the way by means of action as well as by means of oral teaching; so also with the weaver and embroiderer and gold refiner and copper-smith. Every kind of art has teachers who instruct both orally and practically.

Inasmuch, then as Christ himself came to instruct us in all virtue, he both tells us what ought to be done and does it. For says he, "he who does and teaches the same shall be called great in the kingdom of heaven." Now observe, he commanded men to be lowly minded and meek, and he taught this by his words; but see how he also teaches by his deeds. For having said, "Blessed are the poor in spirit, blessed are the meek," he shows how these virtues ought to be practiced. How then did he teach them? He took a towel and girded himself and washed his disciples' feet. What can match this lowliness of mind, for he teaches this virtue no longer by his words only but also by his deeds. (Post Ni' Fathers, Vol. 9, pp 205)

St. Ambrose who also lived during the latter half of the fourth century, and was made Bishop of Milan the ancient capital of ancient Lombardy, who history says was a very spiritual man and one very much loved by the people writes as follows: "How great is that excellence!" As a servant, thou dost wash the feet of thy disciples; as God thou dost send the dew from heaven. Nor dost thou wash the feet only, but thou invitest us to sit down with thee, and by the example of thy dignity thou dost exhort us saying, "Ye call me Master and Lord, and ye do well, for so I am. If, then, I the Lord and Master have washed your feet, ye ought also to wash one another's feet." "I wish then also myself to wash the feet of my brethren; I wish to fulfill the command of my Lord; I will not be ashamed in myself nor disdain what he himself did first. Good is the mystery of humility, because while washing the pollutions of others I wash away my own. . . . This is a great